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The Missionary Academia

THE PURPOSE OF MISSIONS

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH

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Rev. Edward L. Murphy, S.J., was born in Boston, Massachusetts, September 5, 1904. He entered the Society of Jesus after graduating from Boston College High School in 1920, and spent his years of Novitiate and classical studies at St. Andrew's, Poughkeepsie, New York. In 1924 he went to Weston College, Weston, Massachusetts, for studies in philosophy and science, and obtained his degree of Bachelor and Master of Arts at Boston College in 1926-27. He saw real missionary work in the Philippine Islands where he served as Professor of Classics at the Ateneo de Manila, Philippine Islands, 1927-30. Returning to the United States, he continued his theological studies at Weston College, and was ordained to the holy priesthood in 1933. He spent his Tertianship in Cleveland, Ohio, in 1934-35, and received his Doctorate in Missiology at the Gregorian University in Rome in 1938. Father Murphy has spent the last five years at Weston College where he is Professor of Sacred Eloquence and Ascetical Theology. He is a member of the Advisory Committee of the Missionary Academia, a group of priests well versed in mission matters who are aiding the National Office in this project.

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The study outline has been formulated by the Rev. Peter L. Blake, M.A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

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The author of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

THE PURPOSE OF MISSIONS

Rev. Edward L. Murphy, S.J., Ph.D.

I. Introduction

A. The Necessity of Missionary Activity

The preceding study on the dogmatic foundations of missionary activity makes it clear that such action is a necessary part of the life of the Church. In God's plan for the redemption and the restoration of humanity the Church is the *necessary* instrument. One must belong to the Church somehow or other, if one is to realize the supernatural destiny designed by God. Therefore the Church is Catholic by her very nature. The hope of a restored humanity is in her. She applies the fruits of the Redemption to succeeding ages. All ages must look to her for restoration, since "outside of the Church there is no salvation." As the Body of Christ, a living organism, the Church must grow if she is not to atrophy. The growth must be *extensive,* by infusing more and more of humanity with her devine life. It must be *intensive* as well, by deepening and increasing the hold of divine life upon her members.

B. The Church Must Present Herself to All Men

The Church is under necessity to present herself to all men as the divinely appointed means of salvation. As the *Catholic Church* she must restlessly reach out to vivify the world of souls spiritually dead. As a *living organism* she must expand by reproducing herself among all men. This reaching out further and further to the whole world, the reproduction of herself everywhere, this expanding life through the centuries, has been called the missionary life of the Church. It is of her very nature. It is not something added on or arbitrary, something to be fulfilled in one generation and not in another. It is not something which the Church is free to pursue or not. She must be reaching out always; otherwise she would not be the Body of Christ nor the way of salvation for all men as yet not of her fold. The work of missions cannot be called a work of supererogation or a

work that is not absolutely necessary in this stage of the Church's growth. To deny the existing necessity of missionary work is to deny the necessity and Catholicity of the Church herself.

C. Protestant Theology and Missionary Doctrine

An apologetic argument against the various sects of Protestantism may be made from the fact that for more than two hundred years orthodox Protestant theology denied the necessity of presenting the Church to those who had not yet received her. The majority of Protestant theologians for those centuries taught that the command to teach all nations had been given exclusively to the Apostles and was not a command which still obliged the Church. The present vast effort of Protestant missionaries is not the fruit of their theology of the earlier centuries, but the fruit of individual enthusiasm which forced the official churches eventually to approve and sponsor the mission work that was being pursued among the heathen by individuals. Modern Protestant theologians take great pains to explain this dogmatic defect. But the dogmatic defect still remains in the writings of their earlier teachers and in the repudiation of missionary work by the official churches. This in itself is another argument against the orthodoxy of the Reformers and their immediate successors. Because they were not missionary in their theology, they could not be the Church of Christ.

D. The Early Church and Missions

It is true that some of the early Fathers of the Church thought that the Gospel had been preached to every nation. They were wrong in their geography not in their dogma. As a matter of fact, some of the Fathers wondered whether the Gospel should be preached to legendary creatures of the Antipodes who were reported to be half-human, half-animal. But the life of the Church has throughout the centuries constantly broken through the existing boundaries of her established life. In no age, can it be said, did the Church's life remain stagnant. Even when the powerful ring of Mohammedanism excluded Africa and the East from Christian effort, and when the Americas were as yet

unknown, the Church was still extending her life in the places open to her. The mistake of earliest writings was not whether the Goseph *should be preached* to every creature but whether it already *had been preached* to every creature.

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II. Various Uses of the Word, "Missions"

A. Popular Usage

The word "mission" has become prominent in modern jargon. "Mission to Mocow" is an example. There are economic missions, financial missions, food missions, cultural missions, good-neighbor missions. In the Church we have long spoken about foreign missions, home missions, popular missions. Obviously we need some definition of the word if we are to get anything like a clear idea about the purpose of missionary work.

B. The Jurisdiction of Missions

The word cannot be adequately defined *canonically* or by the notion of *jurisdiction.* Canons 1349 and 1350 include such work as convert classes and the popular missions in established parishes. What is generally known as missionary work is embraced by the jurisdiction of several Congregations of the Roman Curia. The Congregatio de Propaganda Fide (cf canon 252) is more especially *the* missionary Congregation of the Roman Curia, but it does not have jurisdiction over all missionary work.* Further, it has jurisdiction over some places which are no longer considered mission countries, such as Australia and New Zealand. It has no jurisdiction over the territories embraced by the old Portuguese Padroado, such as the Patriarchate of Goa, the dioceses of Cochin and Meliapor in India, the Diocese of Macao in China. Most of the Philippine Islands are outside the jurisdiction of Propaganda Fide, as are also our Negro and Indian Missions.

C. Ethnographical Aspect of Missions

It is impossible to define the word *ethnographically,* as the work of the Church among certain peoples or races. This has

* There is also the Sacred Congregation for the Oriental Church.

been done at times, generally with the idea of a primitive or savage people or complete pagans. In the Philippine Islands and South America there is strict missionary work to do, though the major part of the population is Catholic, at least in name. The Scandinavian countries—Denmark, Sweden, Norway, Finland—are also missionary lands.

D. Geographical Aspect of Missions

Nor can we define it *geographically,* as work within certain territorial limits. There are lands which were once mission lands that are no longer missions. There are lands that were once Catholic but have become mission territory again. The United States has ceased to be a mission land, with the exception of certain groups within it. North Africa and Scandinavia were once Catholic countries but the Church is no longer strong there.

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III. Definition of Missions

Dogmatic treatises in the past have not given any special treatment of missionary activity. Therefore we do not expect to find in books on dogma a definition of our idea. It may be said that there is no need for a definition of the purpose of missions because the idea is adequately considered in the treatise *de Ecclesia.* Yet there is the possibility of misunderstanding and confusion, over-emphasis and under-emphasis of certain works unless we arrive at some clear idea of our objective. Attempts have been made in recent years, since the growth of the science of Missiology, to evolve some definitions. There is not yet universal agreement. However, two definitions may be offered which embrace all opinion on the subject: a *broad* definition and a *more restricted* definition.

A. Broad Definition

Missions are that phase of the Church's task which occupies itself with the systematic carrying of Catholic teachings and Catholic life to all men not assured of these blessings.

Such a definition makes it clear that missionary activity is a necessary part of the Church's work in the world. The *systematic* carrying of the Church's teachings and life is the central

point of the definition. Practically every priest carries the Gospel to individuals who do not yet possess that life, and in so far as he does it with the idea of establishing and extending the kingdom of God it is a *missionary act.* However, incidental engagement in convert work does not make a missionary. It is the systematic engagement in such work which should be considered as belonging to the field of missions, regardless of geography.

This definition eliminates the geographical restrictions which are sometimes placed on missionary work, by making it an activity which is independent of geography and considers rather a condition of soul. The priest or Society engaged in the conversion of the Negroes and Indians within the United States is doing a missionary work. If, after the war, priests are enlisted to labor in Germany and Russia for the re-establishment of the Church, they will be doing a missionary work.

The definition is derived from our Lord's command to go and teach all men, and it distinguishes missionary work from other efforts of the Church by indicating the object of that work, namely, those not yet assured of the blessings of Catholic teachings and life. It would include as a missionary in the real sense a priest who under the direction of his Bishop is occupied solely in the work of making converts, even in our well-organized dioceses of the United States.

B. Restricted Definition

The work of the missions is the establishing of the visible Church in those lands and among those relatively isolated groups in which the Church is not yet firmly established.

This definition is derived from the *theology of the Church* as the necessary means instituted by Christ for the salvation of the world. When it speaks of "relatively isolated groups," it includes such units as the Negroes and Indians in the United States. The Church is generally well established in the United States, but it is not firmly planted among these groups, who are relatively isolated from the rest of the people of the United

States. We are not speaking of a *de jure* separation, but only recognizing a fact.

When the definition uses the words "those lands," it does not confine missionary work merely to those fields which are considered the classic fields of missions, such as China and India and Africa; it also includes the Scandinavian countries where the Church is not yet firmly established and countries in South America where the Church is not able to carry on her life without the aid of priests from other nations. It places as the object of missionary work, not merely conversion, which is a preliminary work and sometimes already done, but the firm establishing of the Church, which involves more than mere conversion.

The words, *"visible Church"* are used designedly and the term has all the meaning given it in the treatise *de Ecclesia,* as a stable society, involving many things. Pope Benedict XV in his encyclical, "Maximum Illud," and Pope Pius XI in his encyclical, "Rerum Ecclesiae," when speaking of the formation of native clergy, both indicate that the objective of the missionary is the foundation and establishment of the Church. These statements of the Pontiffs give a certain pointedness to this restricted definition without injustice to anyone who is doing the glorious work of the Church anywhere in the world. The idea is not to deprive anyone of honor, but simply to phrase a definition which will make it possible for us to distinguish various tasks in the Church which have been recognized traditionally as distinct.

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IV. What Does the Missionary Aim To Do?

The simplest answer would seem to be that indicated by the recent Pontiffs. They are attempting to found and establish the Church as a visible society which is strong enough to conduct her own life from native spiritual and material resources. When this is done, the work of the missionary ceases, as Pope Benedict XV indicates in his encyclical. But this objective involves many things. A fairly comprehensive view of what this

means is necessary because there has been the attempt to discredit certain works that are done in missionary lands as not being directly concerned with the work of conversion.

A. The Work of Conversion

The Church cannot do without members any more than a government can do without citizens. It would be very inadequate to say that the missionary task is finished when a certain percentage of a people has been brought to the Faith. It is quite conceivable that an overwhelming proportion of a people could be converted to the Faith and yet be in almost complete dependence upon other people for the needs of the Church. One might say that this is actually the case in certain sections of South America, where large numbers of the people are Catholic but have not the means of sustaining their own ecclesiastical life.

In other words, the conversion of a certain number is necessary as a preliminary for the founding of the Church, but the Church is not ipso facto founded because a large number of a people belong to the Faith. It is not enough to say that the missionary task is to convert a people to Catholicism, if by conversion one means introduction into the Church by Baptism and the reception of the other sacraments. If the missionary intends to make converts only and nothing more, then he is making a people dependent upon himself. He perpetuates himself which is directly contrary to the ideas declared in the Encyclicals. In fact, the Pontiffs have warned missionaries that their task is not to perpetuate themselves but so to develop the Church among a people that these people may take care of themselves as soon as possible. Some missionaries mistakenly have hesitated to encourage the formation of a native clergy, thinking a people at their present stage of cultural development unable to sustain the high ideals of the Catholic priesthood.

B. The Development of Native Clergy and Religious Congregations

1. Native Priests

Popes Benedict XV and Pius XI were very insistent on the point of increasing the strength and numbers of native priests.

Pope Pius XI speaks strongly against those who look upon native priests merely as helpers of the missionaries. They are destined, the Pope says, to take over the government and conduct of their own ecclesiastical life. "What should be the objective of missions if it be not this that the Church of Christ be instituted and established in so many countries? And how shall it be so formed among pagan peoples if not by those elements whereby it is formed among us, namely by the people and native priests in each region together with native religious congregations?" Benedict XV deplores the fact that the education of missionaries has been here and there defective, because it has not impressed upon the missionary the necessity of developing native vocations to the priesthood and religious life. If a native clergy is not encouraged, then the missionary must always be present among a people, which is not the true method and history of expanding Catholicism. How shall a people ever be brought to that point where they can stand upon their own feet, if there is not a strong native priesthood to administer the sacraments and preach the Gospel to their own people? Pope Pius XI explicitly states they will be able to do it much better than the outside missionary in many instances because they are part of their own people and understand them and their ways better than any missionary can.

2. Native Religious Congregations

Religious congregations must also be established so that the members of the Church, called by God, may have the opportunity of following the life of the counsels and of religious perfection. The contribution of religious congregations to the strength of any Church is too obvious to need insistence. The missionary must strive to foster vocations to the priesthood and the religious life as indispensible functions of the Church he is seeking to establish. If necessary, new congregations should be established which are more adapted to the needs and temperament of the people brought to the Church. Both active and contemplative religious congregations are desirable. Pope Pius XI was particularly hopeful that the contemplative orders would be introduced into missions lands, because their lives of

prayer and intercession would be of great help in winning graces for the work of the mission and would be at the same time a manifestation of the exalted life to be found in the Church. In some places there has been a tendency to refuse to natives admittance to religious orders and congregations, due to a false sense of superiority or a very unfair idea of the natives. Fortunately, such a condition is rapidly disappearing.

C. The Establishment of a Native Hierarchy

It is worth noting that the Holy See has manifested a certain anxiety in recent years to draw the hierarchy of mission lands from the native clergy. This is very much in keeping with the whole idea of missionary work; that the organization and administration of the Church's life in any given place be in the hands of those who dwell there. Definitely, a Church is not founded strongly if it must always look to other Churches for its administrators, for its hierarchy, because such a Church is dependent upon others for its organization. While it is not the duty or the power of the missionary to organize a locality into hierarchical divisions, it is his task so to foster vocations among the worthy that the Holy See may find many who are fitted for the episcopal dignity and thus be able to establish a well-organized native Church in dioceses headed by native bishops. The example given by Popes Pius XI and Pius XII in their consecrations in Rome of native bishops ought to serve as a stimulus to the missionary to prepare this part of the mission field well, and should warn him of the deep concern and desire of the Holy See in this matter.

Obviously the Holy See seeks to make the Church indigenous as soon as it is at all possible to do so. The missionary who truly understands the aim of his work will glory in the day that he has been placed under the jurisdiction of a native bishop, because the Church in any given place is progressing when that has taken place. His crowning success comes when with complete faith and trust he can depart from any place and know that his work has laid a foundation so strong that the Church will continue without him. And one of the signs of that strong foundation is the increase of the native hierarchy.

D. External Organization Necessary for Life of Church

1. Churches

Churches must be built and placed in strategic places. Here it may be fitting to remark in passing that the architecture of ecclesiastical structures should not be foreign to the culture and architecture already developed in a given place. The importation of American and European forms of architecture too often continues the impression that the Catholic Church is a foreign thing and is not interested in preserving the good and worthy in a native culture. The Congregatio de Propaganda Fide is very much in favor of the adoption of native forms and the adaptation of the Church, even physically, to its milieu.

2. Educational Institutions

But churches are not enough. The American certainly ought to be able to understand the need for the establishment of educational institutions, from the elementary schools through colleges to universities and seminaries. The labor and sacrifice that have gone into the building up of our Catholic school system are sufficient testimony that churches are not enough when, without schools, our children and young men and young women are abandoned to non-Catholic education. Because of the inadequacy of public education in the United States, the Catholics of America have done a wonderful work in the establishment of their own school system. The same reasons maintain in mission lands. There is just as much danger, perhaps more, in abandoning Catholics to pagan education. Therefore the Popes have urged that educational facilities be developed for the better formation of Catholics in missionary countries. A well-educated élite is just as necessary in other lands as it is here.

Some have considered the founding of Catholic schools and universities a luxury. Some have been unsympathetic to educational efforts particularly in higher studies. They say that too many non-Catholics and relatively few Catholics gain the advantage of the education which the Church is giving at great sacrifice of man-power. Impressed only by numbers of conver-

sions, they feel that such work is unproductive of numerous conversions. In their estimation it deprives the field of many workers who might be out preaching and converting souls. But if such enterprises are necessary for the maintenance and development of Catholic life in America, certainly they are just as much a part of the Church's task elsewhere and they are just as necessary if the Church is to be well founded. Pope Pius XI in urging the establishment of educational opportunities remarks that practice and experience teach us that once the leaders of a people have been brought to Catholicism, the lower classes follow more easily. Schools are just as much a part of the missionary task as churches. Bishop Yu Pin, of China, believes that the most important work in China at the present time is educational work.

3. Charitable Institutions

The same may be said of institutions of charity, which have always flourished in the Church. She has been famous in history for her concern about and care for the unfortunate. Hospitals, orphanages, infirmaries and dispensaries are part of the Church's life of love. These are staffed for the most part by religious women who have come into such prominence as missionaries in modern times. All are familiar with the heroism of our nuns in the care of the lepers. In many places it was Catholicism which introduced into a culture a regard for the care of the unfortunate. This is very much a part of the missionary task.

E. Adequate Financial Means for the Maintenance and Extension of the Church

No Church is well established unless it has at hand the material means whereby it can continue its work and development. It is not the ideal that Churches should be financially dependent on other Churches for their existence. Therefore the missionary has to inculcate in the members of the Church a sense of responsibility for the upkeep of their own ecclesiastical organization. Protestant Mission Boards have come to realize that their enormous donations to missions have not been an undivided

good. It has kept native churches in complete financial dependence upon the foreign churches and has made native administration cautious and lacking in initiative. It is the function of the missionary to discover to people that it is their own Church and that its survival and growth eventually depends upon those who belong to it. The missionary who absolved his neophytes from all responsibility for the maintenance of the works of the Church would be making a fatal mistake. He would, besides, be placing an unnecessary burden on the established Churches by seeking financial help which might well be given elsewhere. The degree to which a people will be able to cooperate will vary, because in many places our people are frightfully poor. Furthermore, in some places the missionary must avoid any semblance of the mercenary. The idea of self-support, however, must not be entirely neglected.

F. Summary Objective of the Missionary

From the preceding analysis of the objectives it is clear that the task of the missionary is much more complicated than appears at first sight. The general impression that his success is to be measured only in terms of the number of converts he makes, is quite erroneous. Conversion is the beginning and the foundation of the fuller work that he must do. He starts with conversion, but his work does not end with conversion. He must build his converts into a strong Church which eventually will be able to support itself, minister to itself, sanctify itself and extend itself.

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V. How Does the Missionary Accomplish His Task?

The method or process of introducing the Church among a people varies with varying circumstances.

A. Lay-Catechists

In many places the missionary is guaranteed that freedom which allows him to come among a people and preach to them the word of God, to teach them the truths of the Catholic Faith, to build up a nucleus of converts who become with him a leaven-

ing force in the vicinity. To do this teaching and instructing there are not enough priests. A long-standing custom has been the formation of lay-catechists who go into the surrounding mass of non-Christians, carrying the message of the Gospel. They prepare the way for the priest oftentimes and, too, they solidify the gains of the priest by enlarging the knowledge of converts and keeping their lives organized. Pope Pius XI urged missionary bishops and priests to prepare with great care these messengers of the Gospel in order that by word and example they may draw greater numbers to Christ.

B. Educational and Charitable Works

In other places the freedom to evangelise is not granted to the missionary. With this restriction of his freedom, his method then must differ. The clearest example of this limitation on missionary freedom is to be found in lands predominantly Moslem. There direct preaching is forbidden. Consequently, the Church's approach to such peoples is through the means of schools, orphanages, hospitals. Little by little such works help to break down the hostility toward the Church by the manifestation of Christian charity and enlightenment. Examples of this approach are to be found in the educational and scientific works of the early Jesuits in China and the indirect apostolate devised by Cardinal Lavigerie and the White Fathers in Northern Africa among the Moslems.

C. Elevating the Cultural Level

The missionary looks to the gradual Christianization of his surroundings. Often this will mean the slow painful process of elevating the cultural level of the people. By education and the press he strives to eliminate the ignorance and superstition that surround him. The best means to this end is teaching the truth, natural and supernatural. That is why in so many places a large amount of educating has to be done, so that the hostile atmosphere of falsely founded custom may be gradually clarified. Thus, it takes a great deal of education to show the inhumanity and barbarity of slavery and abolish it. That problem is present in some mission fields. Yet that education must be

given; otherwise the Church cannot be firmly established. It will take many a year of education to overcome the obstacles of the caste system in India. Experience has taught that it is not enough for a missionary to announce to a people whose lives are bounded by and filled with the regulations of caste that such a system is not Christian and must stop. When it has been tried, it has met with very strong opposition and in some instances with the disastrous effect of apostasy.

Obviously there is no chance of building a strong Church if the mass of the people are ignorant, because there will be none from whom to draw vocations for the priesthood and religious life. Ignorance must be combatted particularly in places which have been subject to domination and exploitation by foreign empires; these empires have a tendency at times to keep a people in ignorance. This complicates the missionary's task. His effort to build a strong, independent Church will result in building a strong, civilized and independent people. This may not always meet with the approval of colonial empires, so that the missionary has to tread very cautiously lest he be regarded as an enemy of empire. It is a fact, for instance, that the British East India Company did its best to gain legislation in London which would considerably limit the activity of the missionary, lest the elevation of the cultural level of the castes in India might interfere with the profits which that business undertaking was deriving from an exploited people.

D. Raising the Economic Level

The Christianization of a place may mean that the missionary has to undertake the task of lifting the economic level. It is almost impossible to build a strong Church in the midst of a people that is grossly poor, whether their poverty be the result of native indolence or foreign exploitation. The economic condition of many people must be elevated if the social problems which are such a cross to the missionary are to be improved. The missionary may well have to introduce improved agricultural methods, as Brothers in various missions have been doing. He may have to inaugurate cooperatives to free a people from the toils of money-lenders who hold the people in perpetual

financial slavery. He will have to educate to the dignity and the necessity of labor and the right of labor to a just return.

E. Phases of Missionary Activity

Since the task of the missionary is so varied, whoever engages in any phase of this labor deserves the name of missionary. Native priests as well as foreign priests deserve the title while they are working for the establishment of the Church in their midst. The nuns who teach in the elementary schools and conduct academies for young women; the nuns who toil in orphanages, hospitals, leper asylums, dispensaries, and engage in other medical work; the Brothers, native and foreign, who man the farms, help to build the schools and churches, accompany the missionary on his long apostolic journeys—all these rightly merit the name of missionary, because they are participating very really in the establishment of the Church by one means or another. As the method and means are many, so the missionaries are many and their immediate tasks are not all the same, though their ultimate goal is the same. The priest who preaches and baptizes and builds up the faith of the new Christians is a missionary; so too is the priest who is toiling in the laboratory of a University or in the classroom of a Seminary for native priests. The nun who is a nurse in a Catholic hospital in the cities of mission lands is a missionary as well as the nun who goes into the hinterland in the work of healing and catechizing. Each performs different tasks, because the missionary objective is so large, but they have the same ultimate goal, the building of a strong Church.

F. Subordination of the Missionary to the Objective of His Work

It follows that the idea of the missionary must not be to perpetuate himself or the mission, but to establish a firm Christianity. Little by little the missionary should be able to withdraw as he assigns more tasks to the native Church. Anything like superiority or unwarranted mistrust of natives would be defeating the purpose of a mission and would be directly contrary to the prescriptions of the Holy See. Instead of holding on to his office and function, the missionary ought to be eager

to relinquish it into the hands of those whom he has formed. Thus only shall his work be the success that the Church desires. The missionary does not seek domination, but an increasing subordination to the native strength of the Church. He should not be the messenger of any nationalistic culture, but the developer and sanctifier of what is indigenous. The Church is the Mother of all peoples. All peoples with their native ability and character have a place in the Church. The missionary is not supposed to make his Christians Americans or Frenchmen but genuine Catholics who bring the richness of their native character to the glory of the Church.

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VI. When Is a Particular Mission Fulfilled?

A. Gradual Progress

Because the mission task is so varied, the fulfilment of the mission is bound to be gradual and not sudden. One might say that it is progressing slowly in all mission lands, whenever a native priest is ordained, native religious take up the various works of the Church, and native bishops take over the vicariates and sees. When the local Church is able to conduct its own life and at the same time reach out for the leavening of her surroundings by her own unaided powers, then it may be said that the missionary phase of that place is over and that the Church is formed. The Church must be sufficiently extended so that her members are not isolated from the national life or considered a sect that is foreign to the best national ideals or hostile to the best national growth. The Church must be seen to be an integral part of the life of the people, staffed and conducted by natives and working for the improvement of the people, religious, social and civil.

B. Fulfilment of Work According to Restricted Definition

This demands that the Church be strong enough in numbers to be able to maintain the Faith among its members and at the same time to propose it more and more widely to non-members. As has already been indicated, this requires an instructed and

healthy social structure, so that the members of the Church will not have to separate themselves from a people whose customs and social life are burdened with superstition and the evils consequent upon false religion, such as polygamy and the degradation of women. It requires an economic condition well enough established to support the material side of Catholic life. It requires that the Church be in a position of tolerance or, better, of respect in national life. If it is a persecuted and hunted Church, it will have martyrs, but it will rarely have that numerical strength and stability required for an established Church. This is the fulfilment of missionary work according to the restricted definition of missions.

C. Fulfilment of Work According to Broad Definition

According to the broad definition, the missionary effort of the Church is never fulfilled. As long as there are souls to be converted anywhere, those engaged in such work are carrying on the missionary life of the Church. Hence, in this view, there is as grave an obligation toward a soda-fountain clerk on 42nd Street in New York City as there is toward a Negro cotton-grower in Mississippi. If there be only *one* missionary, he is sent to Mississippi, because the Negro's opportunities for hearing the Gospel are less than those of the soda-fountain clerk. But the inherent right of both to an approach by Christ's missionary is essentially the same. Too many people see distance and racial difference as a requisite for the subject of missionary conversion. Christ's command is that we teach all men, and wherever that command is followed there is missionary work. The 70,000,000 outside the ranks of the Church in America are a challenge to the missionary desires and impulses of our American priesthood.

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VII. Some Conclusions

A. Missionary Work in the United States

Lest the vision of Americans wander exclusively to the far-away fields of China or India or Africa, it is well to remember that there are in the United States more or less isolated ethnic groups among whom the Church is not yet firmly established.

These groups, the Negroes, and the Indians of the Northwest and the Southwest, are just as much in need of missionary work as the Chinese. Also, there are dioceses in the South where there is a dearth of priests and where the Church has not been sufficiently proposed to the people in these sections because of the lack of man-power. The work in such places is missionary work. But this is not an excuse for limiting the American horizon either. Our vision should be as wide as the world, since the horizon of the Church is world-wide.

B. Missionary Work in Predominantly Catholic Countries

There is real missionary work in some countries which are predominantly Catholic but where the Church is not sufficiently staffed to be able to sustain itself. This is true in the Philippine Islands where the majority are Catholics but where there is still great need of help from others for the building up of the works of the Church. It is also true of some countries in Central and South America which are badly understaffed. The priests who go there are missionaries because they are laboring to establish the Church firmly, where it does not enjoy that status.

C. Missionary Work Where the Faith is Non-existent or Weak

The efforts of those priests and religious who are laboring in the Scandinavian countries, in Iceland, in the Near East among the Moslems and Oriental Christians, are truly missionary because these priests and religious are striving to build up the Church where it does not exist or where it exists only weakly.

D. Broad Scope of Missionary Activity

Finally, the missionary task is broader than the preaching of the Gospel and baptizing. It embraces the works of mercy and charity, education, scientific investigation, the press, the radio and the works of hidden contemplation. All these things are now required for the building of a strong Church. It would be unfair to distinguish these works in such a way that only those would be considered missionary which were directly concerned with actual conversion and the administration of the sacraments. One of the great advances of the last century in missionary work has been the introduction of missionary women

into the field. In the glory and honor of the missionary are included all who in the multiple ways described are certainly contributing to the strength of the Church in many lands and among many peoples.

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Suggested Reading:—

Encyclicals:—Maximum Illud,—Benedict XV
Rerum Ecclesiae,—Pius XI
Motu Proprio,—Pius XI

Study Outline Questions

Introduction

What are the major dogmatic foundations of missionary work?

Why must the Church present herself to all men?

Is the Missionary life of the Church a matter of free choice?

What apologetic have we against the orthodoxy of Protestant theology from missionary doctrine?

Has there ever been a doubt in the Church about the need of missionary work?

Uses of Word "Missions"

Give some of the various uses of the word.

Has the Congregation De Propaganda Fide alone jurisdiction over all missions?

Give some examples of missions not subject to Propaganda.

Why is it impossible to define the word ethnographically?

Definition

Why haven't we a universally accepted definition?

What is the broad definition? the restricted?

What are some of the differences between these definitions?

What is the objective of missionary effort as found in the encyclicals of Benedict XV and Pius XI?

Requisites of Missionary Task

Name five requisites for fulfilment of missionary task.

Why is missionary effort not accomplished when a certain percentage of a people has been made Catholic?

Is conversion the sole object of the missionary?

Why must native clergy and religious be encouraged?

Why will natives be more effective normally than others?

Why did Pius XI encourage the introduction of contemplative orders?

What is the attitude of the Holy See on a native hierarchy?

Why does the Holy See want to make native bishops?

Why is it not a dishonor for the missionary to be placed under the jurisdiction of native hierarchy?

What does the external organization of the Church require?

Is the importation of foreign forms desirable?

Is there sufficient justification for educational works? Are educators true missionaries?

What is the advantage of the Catholic instrument of education?

Why are nuns in hospitals and orphanages, etc., true missionaries?

Why must native financial support be encouraged?

Why is the missionary unwise who refuses to inculcate this?

What is the summary objective of the missionary task?

Methods

What is the advantage of lay-catechists?

What is the attitude of the Holy See on lay-catechists?

What can the Church do when the direct apostolate of preaching is forbidden?

Why must the missionary at times elevate the cultural level?

Why is it difficult to build a strong Church among an ignorant people?

Does this elevation place the missionary in a delicate position?

Why does the missionary at times have to lift the economic level?

Who has the title of missionary?

Why must the missionary not seek to perpetuate himself?

Should he try to impose his national forms on a people?

Fulfilment of Missions

When is a mission fulfilled according to the restricted definition?

When is a mission fulfilled according to the broad definition?

Conclusions

Is there missionary work in the United States?

Is there missionary work in some countries predominantly Catholic, and why?

Is the missionary task complete in preaching and baptizing?

Name some other missionary works.

Membership in the Missionary Union of the Clergy is open only to priests and students of theology. An annual contribution of $1.00 is expected of each member. Priest members are requested to make a memento for the Missions in the Holy Sacrifice of the Mass.

Many spiritual favors are attached to membership. Besides *Catholic Missions* (8 times a year), members will receive gratis articles on the missions of special interest to priests.

Ordinary Membership . . . ($1 a year)

". . . By reason of the abundant fruit already happily gathered, if there is one burning desire the Father of the Great Christian family may fondly nourish in his heart it is undoubtedly this, that members of the work so manifestly Providential might be everywhere multiplied. Yes, that not many alone, but all priests of every diocese (in Italy) in their zeal for the salvation of souls should feel themselves morally obligated to give both their names and their active help to the Missionary Union of the Clergy. In such sentiments the August Pontiff unites joyfully Himself with all the Directors of the Union—Presidency, Board of Directors, Central Office, Propagandists and Diocesan Directors—while He invokes on their glorious work not only an abundance of heavenly graces, but the special assistance of the Spirit of the Lord. . . . "

(Signed) L. CARDINAL MAGLIONE

Cardinal Secretary of State of His Holiness
(from the Vatican, 23 Nov. 1939)

Translated from "Annuario Missionario Italiano" 1940.

POPE PIUS XII advocates membership in
THE MISSIONARY UNION OF THE CLERGY.

Rev. Pius L. Moore, S. J.
China Mission Procurator